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WOMAN'S WORK

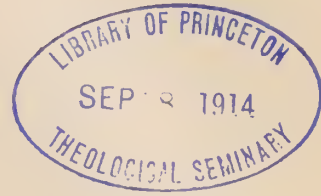
PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES
OF THE PRESBYTERIAN CHURCH

VOLUME XXVII—1912

PRESBYTERIAN BUILDING, 156 FIFTH AVENUE
NEW YORK



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WOMAN'S WORK

A Foreign Missions Magazine

Published by the WOMEN'S BOARDS OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH. Mrs. Henry R. Elliot, Editor

Vol. XXVII.

DECEMBER, 1912

No. 12.

NOT less than thirteen thousand people have been kept alive by the assistance received in China from famine relief funds. This is the estimate of Mr. Samuel J. Mills, of Wei Hsien, who has had charge of the employment of 2,500 men in the making of dykes and ditches in the southern part of the province. What these workmen received helped them and their families till the wheat harvest, and their work will protect the section from future floods.

THE ASSEMBLY'S BOARD reports from April first through September, receipts from all sources of \$387,051, of which the Women's Boards contributed \$88,168. This covers six months of the Board's fiscal year.

IT is interesting to read that since the Emperor's death a conference of representatives of Buddhism, Shinto and Christianity was held at Tokyo upon the invitation of the Minister of Home Affairs. Many of the Cabinet and other important officials were present at this, the first distinct recognition by the government of Christianity as one of the religions of Japan.

No intimation was given of any intention of establishing official control, the Minister in his address of welcome expressing only his appreciation of what had been done by religious representatives and his desire that they should continue to "guide the minds of the people and to better moral conditions."

THE second meeting of the Continuation Committee of the World's Missionary Conference was held at Lake Mohonk the last week of September. The Committee was fully represented, among those present being Mrs.

Creighton, widow of the late Bishop of London, who was originally the only woman member of the Committee. Before returning to England Mrs. Creighton spoke to an invited company at the Church Missions House on "Outgrowths from the Edinburgh Conference." The speaker thought the time had come when Christians should not pray or even give thanks for unity in such a Conference, but should take for granted the fact that all Christians were united in fundamental belief, in aim and purpose. She told of an interesting comment of an agnostic who, listening to her account of the great Conference, said it was the most decided indication he had seen of the real brotherhood of man. It would surprise Burns if he could know that foreign missions were helping to fulfil his prophecy:

"It's coming in for a' that,
That man to man, the world o'er,
Shall brithers be for a' that."

OUR Baptist friends, the Continuation Committee, and the Christian women of this country, who all feel that she belongs to them, are to be congratulated on the appointment as a member of the Committee of Mrs. Henry W. Peabody.

ON December fourth, 1877, Dr. and Mrs. T. C. Winn sailed for Japan. For thirty-five years they have worked untiringly there, and on October eighth Mrs. Winn was called home. She and her husband had looked forward eagerly to a furlough this winter, expecting to be present in the spring at the graduation from College of their youngest son. They have given a son and a daughter to mission work

in Korea. The readers of this magazine will miss Mrs. Winn; scarcely ever did a Japan number appear without an informing contribution from her pen. We hope to give, in our February number, a fuller account of her character and work by one of her associates in Japan.

HAVING rounded out two years ago a century of useful and honorable life, William Rankin entered into the higher life, at Princeton, N. J., on October twentieth. In addition to being for thirty-seven years Treasurer of the Board of Foreign Missions Mr. Rankin had held all the various lay offices of the Presbyterian Church. Mr. Carl and Miss Marjorie Rankin, who sailed among other China recruits in September, are his grandchildren.

It was with relief that the cablegram was received announcing that all the missionaries at Cebu were safe, after the alarming typhoon in their immediate vicinity in October.

THOUGH we give our readers, as usual in December, four extra pages to include the Index, yet with two great countries to hear from our columns are so full that much which we desire to print is crowded out. It will all appear later, however, as opportunity offers.

MRS. T. S. POND reports from Caracas that for the first time in their forty-three years of missionary service they were summoned by a policeman to answer before the authorities for their faith. Though the people are ready for the Gospel, the government has revived an old law of patronage applicable only to Roman Catholic clergy supported by the State, with the intention of controlling Protestant missionaries. As may be supposed, to these examiners the answers were somewhat puzzling to such questions as: What is your religion? Whence is your support? Who is your Superior? Our workers go quietly on,

hoping that the time will not come in Caracas, as it has in some smaller places, when missionaries will be forbidden to visit in the homes or invite people to services.

FOR many strenuous years have Mr. and Mrs. Pond held the fort at Caracas, Venezuela, an outpost of the Colombia Mission. Now they thank God and take courage. It is hereafter to be the Venezuela Mission, and in the coming of the Rev. and Mrs. Frederic F. Darley, a bright and earnest young couple, Mr. and Mrs. Pond will welcome the comradeship which they have so much missed.

MEXICO asks for a special fund of about four thousand dollars, Mex., to complete the equipment of the girls' school at Saltillo, not only because the school's legitimate progress is checked without this equipment, but also because it is desired thus to commemorate the twenty-five years of faithful and productive service there of Miss Jennie Wheeler.

GREAT local attention has been attracted to the new building for the girls' boarding school in Guatemala City, and much curiosity is expressed about the plans for teaching girls and training nurses. The building is a notable ornament of one of the finest parts of the city.

A LETTER from Dr. Lane, president of Mackenzie College, was received a day or two after the cablegram announcing his sudden death. It has been but a very few weeks since Dr. Lane's daughter Fanny, his constant companion and home-maker, was taken away, and though the loss of his inspiring personality at the head of the college seems irreparable, we can but rejoice as we think of the glad reunion.

THE GENERAL Assembly of the Presbyterian Church in Korea convened for the first time at Pyeng Yang, September 4th.

Our Missionaries in Moslem Lands

PERSIA

Direct mail for West Persia, *via* Berlin and Tabriz; for East Persia, *via* Berlin and Baku.

Mrs. E. T. Allen (Van),	Urumia.	Miss Helen T. Grove,	Tabriz.	Miss Annie W. Stocking,	Teheran.
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SYRIA

Address, except for Tripoli and Hums, "Care American Press, Beirut, Syria, *via* London and Brindisi."

Dr. Mary P. Eddy,	Beirut.	Miss Rachel E. Tolles,	Beirut.	Miss Evelina Craven,	Tripoli.
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Mrs. F. E. Hoskins,	"	Miss Dora Eddy,	"	Mrs. J. H. Nicol,	"
Miss Emilia Thomson,	"	Mrs. S. D. Jessup,	"	Mrs. W. S. Nelson,	"

In this country: Mrs. Wm. Bird, 5 Grove St., Exeter, N. H.; Mrs. Ira Harris, Fayetteville, N. Y.; Mrs. F. W. March, Wooster, Ohio.

HIS BIRTHDAY

FIRST to Syrian hearts there came
Tidings of The Baby's birth;
Swift they traveled, like a flame,
Spreading over all the earth.

Still in many a seeking soul
Far from Syria's roseate morn,
Day by day the Light doth shine,
Day by day the Lord is born!

E. E.

After Thirty Years

IN the summer of 1882, my first summer in Syria, my journey to the semi-annual meeting of the mission took me through Jezzine, and I spent the night there, in the home of our native helper. The place was a stronghold of the Maronites, and the people were steeped in bigotry. But they wanted schools for their children, and had asked the mission to open work there. As it was an important center, it was thought best to begin strongly, so a preacher with his family, and teachers for both boys' and girls' schools were sent. This little corps of workers were subjected to many annoyances and inconveniences because of the bigotry of the people, who not only were afraid to attend religious services, but dared not even show them the commonest courtesies.

Years have passed, and Jezzine has had a strange history of ups and downs. At times, flourishing schools

and growing enlightenment, followed by periods of indifference or hostility to the faithful preachers and teachers, resulting from the violent threats of excommunication proclaimed by priests and bishops. Perplexity and anxiety have centered, from time to time, in this verdant spot in a basin of the Lebanon Mountains. Last year, a large number of the people having declared themselves Protestants, our beloved Dr. Samuel Jessup spent some weeks with them, and wrote of their eagerness to receive instruction, seeming like those just emerging from heathenism.

"Instead of the fathers shall be the children." In this year of grace, 1912, just thirty years after my first visit, a company gathered one Sabbath morning in the school-house of Jezzine. Among them were four children of the missionaries of thirty years ago,—one of them my own

daughter. The purpose of the service was the organization of a Protestant church of twenty-four members, some of them living in adjacent villages. Two elders were ordained, and the Lord's Supper celebrated.

Among the cloud of unseen witnesses who we believe must have rejoiced in a special manner in the events of the day, we may number not only three members of the mission who had a share in the seed-sowing for this harvest, but also a little handful of believers who have passed on before.

There was a dwarf whose death, after a long illness, caused great anxiety to the preacher, for the priests commanded their people to stay away from that cursed house, and by no means to attend the funeral. The preacher feared that it would be impossible to secure his burial, but when the time came, curiosity or independence gained the victory over superstition, and the funeral procession, with the accompaniment of gospel hymns, was a triumphal progress to the distant burying-ground.

There was also Kareemeh, the girl whose parents kept her in our school through storms and through calms, who afterward completed the course of studies at Sidon Seminary, and was then a trusted teacher until God took her.

There was the lonely man in the

neighboring village of Rûno,

"Faithful found among the faithless,
Faithful only he."

He was the only one who remained on the Lord's side when a large company had first come out from their Catholic church, but afterward went back. Threatened by the priest, during his last illness, with the denial of the right of burial in the cemetery if he did not recant, he calmly replied that if he could not be laid in the cemetery he could be buried in his own lot. And there his dust lies until the day when crowns shall be given to those who are faithful unto death.

Nor must I forget the teacher Faris in Aazor, for many years a backslider, but in his later years returning to us with his family. If he were still living, what a company of his neighbors and relatives he would have brought with him to swell the numbers and the rejoicings on that glad day.

Does this work seem slow, and the results small?

"My thoughts are not your thoughts, neither are your ways my ways," saith the Lord.

"He that believeth shall not make haste."

(*Mrs. W. K. Elizabeth N. Eddy.*)

WOOSTER, Ohio.

[The village of Jezzine is in Southern Lebanon, a short distance northeast and further inland than Sidon, and is connected with the Sidon mission. Not less than one hundred and fifty souls there have asked to be recognized as Protestants. As many of our readers know, Mrs. W. K. Eddy is one of our retired missionaries, her husband having died in the service.—EDITOR.]

MOUNT LEBANON is a populous and influential region filled with towns and villages, inhabited by people of the various Christian sects and also by Moslems and Druzes. It is the principal stronghold of this last singular people who, less than a hundred thousand in number, have exerted a great influence over the political fortunes of Lebanon. Lebanon has always been the backbone of Syria geographically and it is quite as much so in other ways. Those who carry on the business life of Syria are men who for the most part were born and bred in Lebanon. They, too, are the men who are helping to solve the problems of Egypt and the Sudan, and they are the most intelligent and trustworthy of those who succeed in America. . . . Naturally it is a pleasure to help such people to succeed, and in doing this our mission schools are undoubtedly the most efficient agency. . . . In the last graduating class at Beirût College, more than a third of the boys were from the Lebanon School, and in the last medical class first and second honors were taken by boys from this school. These are the young men who are to redeem Syria.

Mrs. Paul Erdman.

SOME idea of a missionary's perplexities may be gained by reading that at a women's meeting in Persia it took *weeks* just to train the women

to sit still and listen, instead of moving about freely and talking constantly themselves.

A Fortnight in the Lebanon Mountains

It was with great delight that, in the summer of 1909, I started from Beirût with Dr. Mary P. Eddy for a two weeks' visit to her Mountain Sanitarium at Cheboneyh. I had been travelling in the East, and from Constantinople to Damascus, from Jerusalem to Cairo, I had heard everywhere expressions of praise of Dr. Eddy's courage and self-denial in attempting this work for the people affected by tuberculosis,—a disease more greatly feared than leprosy. We all know that the tubercular patient is turned from home and friends—as soon as discovered—and left without care, comforts or sympathy, but no one can realize this till actually upon the ground.

The sight of so much suffering had inspired Dr. Eddy almost alone to start the work I was about to see. I wish I could describe that railroad ride. The view spread out both behind and before us in a wonderful panorama! A great traveler was once asked by my husband, "What is the grandest view you have ever seen?" "The view from the Mountains of Lebanon towards the sea," was the instant reply, and so I found it. After leaving the railroad a drive of an hour brought us to the Sanatorium, four thousand feet above the sea.

The hill upon which the Sanatorium is built is really a small mountain surrounded by a valley, and that in turn by a circular range of mountains, some of which reach a height of five thousand feet. There is a gap in the range in front of the Sanatorium which gives an outlook to the sea.

The first year none of the country folk would come near, so great was their fear. Supplies came from Beirût. A few faithful attendants had accompanied Dr. Eddy,—a good English nurse had volunteered and a faithful Bible-woman came to do her important work, which was to "fill in"

anywhere she was needed. There were twelve patients when I was there. Some came so ill it was feared they would not live to arrive. One such went away weighing forty-five pounds more than when he came and entirely well. When these things were seen by the people, they were less fearful, and this summer had been quite friendly and neighborly. Dr. Mary took only those who were in the first or second stages of the disease. These patients can almost always be cured. They slept in the upper part of the Sanatorium, which was reached by an inclined plane, as the exertion of climbing stairs is detrimental. Pavilions open entirely upon the side were furnished, where they sat all day long, playing games, reading and lounging—no exercise excepting a prescribed walk being allowed.

They received food five times a day. To sit in idleness is a wearisome trial to a western man, less so to an Oriental. What will not one do for his life? An old clergyman sitting in one of these open-air pavilions in the Presbyterian Tuberculosis Sanatorium in Albuquerque, New Mexico, said: "Yes, I'm sitting here doing nothing—only letting the T. B.'s" (tuberculosis bugs, a western name for germs) "eat me up!"

So it did not prove to Dr. Mary's patients! All but one went away apparently cured. This one, a Moham-medan, was an old friend of her family, and begged so hard to come that the doctor could not resist, though there was no hope! It was pathetic to see and hear her tell of his anxiety to get well. He asked if she had not very strong medicine that would stop his hemorrhages.

The tender care given him to the end taught the doctrine and practice of Christianity as no words can do.

Services are held each day in Arabic for the patients. A few only could

talk English, nearly all Arabic and French, and one Russian only German. What requirements are exacted of our missionaries! They must not only be specialists, but linguists as well.

Many Syrians get this disease in America and are sent back to their native land. Seven arrived in one week when I was in Beirût.

To see the doctor and nurse about their duties makes one feel that they must be made of different material from ordinary people. They seem never to sleep! The nurse at the hospital says, "I can do anything for them, but be with them when they die." So the doctor is always with them *in extremis*, which sometimes means not only hours but days and

nights of constant care and attendance.

My blessed two weeks were too full to describe in detail. Suffice it to say that the impressions will be lifelong. I have no doubt that this initial work is one of the greatest advances in modern missions. It furnishes an object lesson of Christianity and modern healing that must impress itself upon the consciousness of the East and not only bring relief to many a poor sufferer, but prove that our religion is a religion of love.

(Mrs. Teunis S.) Frances B. Hamlin.

[Mrs. Hamlin is the widow of the former pastor of the Church of the Covenant, Washington, D. C., which supports Dr. Eddy. During Dr. Eddy's absence of eight months the Sanatorium at Maamaltain was in charge of Mrs. Hoskins. During the last year seventy patients were received; six of these returned home cured; six others returned with a training that enabled them to care for themselves; eight or ten died after reaching home, and twenty-four in the Sanatorium.—EDITOR.]

Syrian School Bits

AT SIDON Seminary the pupils are divided among the following sects: Protestants, 52; Greek Catholics, 36; Greek Orthodox, 26; Maronites, 13; Moslems, 2; Mitwalies, 2; Druze, 1; Total, 132. One of the girls is being educated to become the bride of a Protestant young man, formerly a student in Gerard Institute, now studying at the University of Pennsylvania. He wrote telling her how glad he was that she had followed his advice and had come to our school instead of going to that of the nuns. It was pleasing to read his praise of the teaching she would receive here, both secular and religious. Fortunately, he had a better idea of that than the following version of the Golden Rule would imply. It was written by one of the pupils who knows it perfectly in Arabic, but who became slightly confused when giving it in English. She wrote: "Whatever men do to you, do ye also to them, because this is the law and the prophets."

Another girl lost her dearly-loved father. Her aunt came to take her home for a short visit and seeing her grief, urged her to be quiet and self-

controlled and to act "like a daughter of the school." It is an expressive phrase implying the possession of all the graces that an ordinary uneducated girl lacks. *Charlotte H. Brown.*



FILLING THE TRAVELER'S CUP IN SYRIA

As long ago Rachel filled Jacob's.

AT TRIPOLI Girls' School on our last Sunday evening together we sat on the garden steps and sang and talked and prayed. Those who were leaving gave us earnest good-bye messages, urging the girls to be loyal to the teaching they had heard and to give their lives to service for Syria and for Christ. When the marks were read the last morning there was but one to mourn a failure and one a disgrace. The three teachers who were leaving us listened to a few words of well-earned praise and received each a green pennant with three beloved letters on it as a memento of their school home. And so we closed what was, on the whole, a happy and prosperous year, a year of good feeling and loyal service.

Bernice Hunting.

AT the school for girls in Beirut the religious interest was sustained throughout the year. The King's Daughters found in their weekly meetings and in their daily devotional Bible study much that was a help in Christian life and an inspiration to service. The visit of Miss Rouse and Miss

Spencer in connection with the Student Federation movement left its influence upon many. We are planning to celebrate our fiftieth anniversary.

Rachel Tolles.

THE difficulty of administration of Gerard Institute may be gathered from the fact that the Institute comprises six departments in five different places. The higher classes and trades at the old Institute grounds, the day-school in the heart of the city, several minutes' walk away; Ramapo Hall with the primary and first class, two miles from Sidon, while about a quarter of a mile further is Beulah Home with the orphanage. The sixth department, the farm, a large irregular piece of land of about four hundred acres, begins about a mile from the city and extends over a mile and a half. The administration of a school of two hundred and fifty boys with a trades department and farm would be no small problem if it were centrally located on the farm, but scattered as they are it becomes well nigh impossible.

A High-Class Mohammedan Wedding

THE gentlemen of the American Mission were invited for Wednesday evening and the women for Thursday, to the wedding of a Mohammedan of wealth and high rank. The festivities began at eight P. M. When we arrived, bands of music were playing and crowds of people and street urehins added to the general excitement.

We were escorted into a courtyard full of men; then upstairs and downstairs through gardens, more courtyards and hallways until finally we reached the harem. The rooms were luxuriously furnished with Oriental carpets, gilt furniture, velvet hangings embroidered in gold and soft divans draped in white for the occasion. The ceilings were high and gilded mirrors were about the room,

also small gold, mirror-topped tables on which were china dishes holding cigarettes and matches. Since all Mohammedan women smoke, courtesy demanded that we should also be offered an opportunity to do so. Wine was passed and Turkish coffee in tiny cups on individual silver trays. The rooms opened upon balconies enclosed in latticed windows; through these the women peep for the only glimpses they ever have of the outside world.

The women! How can I describe them? They wore lovely gowns, I may say creations, in silk and lace, spangled with jewels, which made them sparkle and glitter like sunbeams on water. Their hair was arranged in fantastic style and sparkled with jewels; their faces were painted and powdered, but were vacant and ex-

pressionless. They could not read, write, nor, we might add, think, for they have nothing to think or talk about but their dresses, husbands (probably each husband had several wives) and children.

Presently we were escorted downstairs again through more gardens and dark corridors, to a room containing a long table spread with all kinds of cold meat, turkey, chicken, vegetable salads, fish, fruits, cake and pastry. On one cake was a small American flag; this table was assigned to us and we partook of the feast standing. Women musicians seated about on the floor, played on tambourines and drums, and chanted and sang.

After supper we were conducted back to the harem and were entertained by a dancing woman. In trying to describe this awful creature I can only say, that a beast of the lowest order might be considered noble in comparison.

Mrs. ——— had warned us girls not to appear shocked or displeased, but when she came in I looked at her with a sort of fascinated horror; later, I felt myself actually getting sick and was obliged to retire to a balcony.

Some of the Mohammedan women changed their gowns and jewels several times during the evening in order that all their possessions might be duly admired. Think of living in such splendor and luxury without a knowledge of what love is, with no power to think, with no motive for living, but to adorn one's self and be entertained by vile dancing women. They know nothing of truth and honor, love and home, and I realized how much we owe to our religion for what it has done for us. I looked at dear Miss ———, so gracious and graceful, so sweet and attractive, and thought of her life and what a power for good it was. How gentle, noble, pure and lovely she looked in the presence of these women! I thanked God

that I was born in a Christian land and I silently prayed, "O God, have mercy upon Egypt, break down this awful wall of Mohammedanism, that the women may be reached, taught and influenced."

When one sees conditions here as they actually are, and the women as they really live, it makes one feel that it is infinitely worth while to leave one's home and friends and come here to try and give them a little bit of the blessings we enjoy in Christian lands.

The wedding festivities continued from eight o'clock until nearly three in the morning. I was never so tired and ill in my life! It was after midnight when the bride was finally brought into the room. It was brilliantly illuminated, the music played faster and we concluded that the bridal procession was forming. For hours women had been busy dressing the bride and getting her ready. When she entered she was so pale and looked so sad that she resembled a wax image. Her dress and hair ornaments were beautiful, but it seemed pitiful to think that she was about to be married to a man she did not know, probably had never seen. For two whole days she had had to endure this tedious ceremony. We were asked to lead the procession which was to conduct the bride to her own new home which was to be next door to the residence of her husband's father, the one in which the festivities were now being held. In the procession the women musicians playing on tambourines and drums followed the guests; they were followed in turn by the dancing-women, doing their worst. Then came the black maid-servants carrying huge bouquets in which were placed long candles. As they marched the women whirled, chanted and howled, at the same time beating on their instruments of music.

The bride, poor girl, was supported, almost carried by women attendants. We saw the mob showering money at

the bride. Money was lying about on the floors and chairs. Everyone was scrambling to get some. We were the first to enter the adjoining house and had an opportunity to view the apartments before the bride arrived. The bridal chamber was luxuriously furnished with a gold bed having embroidered satin coverings, gilt furniture and a polished wardrobe; adjoining was a dressing-room, sitting-room and bath. Before reaching the bridal chamber the bride paused in a nearby room to receive her gifts.

It was about two A. M. when the bridegroom was announced. He entered the room where we were assem-

bled, walked up to the bride, lifted her veil and they briefly glanced into each other's faces, then the bride's brother and the bridegroom led her into the bridal chamber and the festivities closed. All the ceremony required was that of unveiling the bride.

It seems wonderful that we were privileged to witness it, for no one here has ever heard of an American missionary being invited to attend a high-class Mohammedan wedding.—*From a private letter from Assiout, Egypt.*

[In Persia a priest takes part in the ceremony, the bride and groom, standing on either side of a curtain, are asked a few questions and certain legal documents in regard to the property are sworn to. The groom accepts "in trust" all property, real and personal, belonging to the bride.]

Plans for Evangelizing Persia

A REPORT OF THE INTER-MISSION CONFERENCE, HELD AT HAMADAN,
JULY 14 TO 28, 1912.

Written for WOMAN'S WORK by Miss Helen T. Grove.

This Conference had been planned for ever since the last one, which was held in 1894. Definite plans were made for last summer, but the troubled times made it impossible to hold the Conference then and we doubted the possibility of actually convening this year for the same reasons. In fact, the roads did not open until so late, that many who were expected as delegates were unable to get there, and, as a result there were no representatives from Arabia, Eastern Turkey, or America, the only non-Persia missionaries being Rev. Marcellus Bowen, D.D., and Mrs. Bowen of the American Bible Society and the Western Turkey Mission, and Mr. G. D. Turner, representing the Y. M. C. A. from India. Representatives of the East and West Persia Missions of our own Board, of the C. M. S. of England and of the London Jews' Society were also present, thirty-one in all.

As physicians gather in great assemblies to discuss the latest and best methods for checking disease; as teachers meet to study new methods

drawn from the experience of the past; as you, dear friends in America, have your great conventions to formulate plans for the onward fight, so we sat down in far-off Persia and tried to bring out from our own experience, knowledge of conditions, and hope for the future that which with God's blessing might be helpful to each one of us in our peculiar places of labor. And it was given to some of us to be lifted away from ourselves and our own particular work and peculiar trials up to the mountain tops, by heavenly fellowship to drink in strength, inspiration and a wider vision of our mission than we had ever had before.

Perhaps there are some who would say that the subjects we discussed and prayed over are too technical and peculiar to missionaries to be of great interest to those at home. But surely our work is your work, for it is all His work, and you are surely eager to be as cognizant of our problems as of the results that God brings to pass through our poor efforts.

If I might dare to sum up in two

words what above all else the Conference stood for, I should write UNITY and PROGRESS. This spirit was strongly marked in the helpful discussions that followed the various papers, particularly on such subjects as: The proper scriptural portions to be used for work for Moslems; the proper tactics to be used in our effort to combat Bahaim; how to use the existing old church communities; how to make our educational and medical work more evangelistic agencies than they have been. Throughout the Conference there seemed to be a prevailing feeling that the time is short and that now is the strategic moment to push forward if we are going to bring the message of the Christ Who alone can save from sin to these Persians, and the people of the nearby but unoccupied fields. Political changes through which it has been passing seem to have been the working of the Lord Himself in preparation for the conquest of the land for Christ.

Nor were the papers and the discussions, with the ensuing greater clearness of vision as to the scope of our work and the best methods to apply to it, all. A great longing for a real spiritual awakening in our own hearts took possession of us, so that in hours spent upon our knees in agonizing



A PERSIAN YEZIDEE
OR DEVIL-WORSHIPPER

prayer, we drew very close to one another and to the Source of all strength, till it was given us in a measure to see ourselves as God sees us and to catch a clear vision of the sins in our own lives which have kept from us a complete and entire infilling of the Spirit.

This report would surely fall

far short of its purpose if I were to leave it, without giving to you a statement of the great needs which are pressing upon us now, and in which we need your help and need it at once. Six years ago the Western Persia Mission, in a special report to the Board, sent home a call for more laborers as follows: Urumia, ten — seven additional missionaries, and more good native workers; Tabriz, twenty-nine new



A CHRISTIAN WOMAN

Photo. by Mrs. L. C. Van Hook.

missionaries and twenty-two more of the native force. The Eastern Persia Mission, which was understood to have the lowest proportion of missionaries to population of all mission fields except those designated as unoccupied, in its special report stated:

"If the plan of providing one missionary to every 25,000 souls, as suggested in the paper from the Board, were adopted, the Eastern Persia Mission would require 159 new missionaries."

In the same report eleven points were specified where it was believed some form of permanent work ought to be established, two of which have since been occupied by missionaries.

The province of Mazandaran, south of the Caspian, has been touched by itineration from the stations of Teheran and Resht, but it should be permanently occupied in one of its cities. Still farther to the east is the large province of Khorasan, now entered at Meshed, its chief city, with its sacred shrine visited by multitudes of Persian pilgrims, and with a close relation to Afghanistan.

Kurdistan is partly in Persia, part-

ly in Turkey, with some 50,000 square miles of territory and three-and-a-half to five million population. Some efforts have been put forth and are now being made to reach with the Gospel this warlike people, at whose hands the Christians have suffered so much. Attempts have been made to translate the Scriptures into their language, but there are variations in dialect which render this a matter of difficulty. It is reported that a converted Kurd is now translating the New Testament into poetry, of which the Kurds are fond. Five or six points among the Kurds should be occupied by Christian workers. South of Kurdistan is Luristan with an extended territory divided into Pusht-i-kuh and Pish-kuh. In the former division there are some forty tribes reputed to have from two to four thousand tents each.

Mention should also be made of the Bakhtiaries, a tribe which has come into prominence in connection with the recent political struggles in Persia. Efforts have been made by the Church Missionary Society to reach them, and experience has shown that they can be reached through the medical branch of mission effort.

Extending this survey to the adjoining fields, to the north of West Persia is Transcaucasia with a population of nine millions; northeast lie Russia and Turkestan with a population of seven millions, almost all Moslems, and with great Moslem towns scarcely touched by permanent missionary effort. To the east is Afghanistan, the forbidden land, with four millions population, all Moslems. South is Baluchistan, with its 106,000 square miles of territory, sparsely settled with 356,000 fanatical Moslem population.

This shows the need for a forward movement, but not only there must we have help, but in nearly every department of every station your mis-

sionaries are fighting with the difficulty of being undermanned so that the time that we ought to be giving to aggressive evangelistic work is being swallowed up by routine work. In the schools the force is so small, that, in order to keep the grade of the school up to the standards it must maintain, almost the entire time of the missionaries must go in actual teaching or management, and the personal work, which is so important in gathering in the fruit of the seed that is being sown, can be given very little or no time. There is no one to follow up the students. In the med-



A GROUP OF WILD MOUNTAIN KURDS

ical departments we have the same problem to face. The physicians themselves cannot find time to do sufficient direct evangelistic work and we sorely need reinforcements to the direct evangelistic force to allow for men and women who can give their whole time to following up the wonderful opportunities created by the medical department. And then, when we come to consider the fields we are now supposed to be occupying we have the pitiful report to make that the evangelistic forces are so small that from some stations practically no touring can be done into the numerous villages that dot all of our fields.

Your missionaries in Persia feel that the accepted time of the Lord for the

evangelization of Persia is at hand, but we cannot work alone. We must have your co-operation expressed in additional men and money and we must have them soon. And more than all

else we must have your prayers in season and out of season for courage and zeal, strength and wisdom, that can only come from on high.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

- At New York, Aug. 11.—Rev. Dr. and Mrs. F. G. Coan, from Urumia, Persia.
 At New York, Sept. 22.—Miss Caroline R. Clark, from Ferozepur, India. Address, Lyons, Neb.
 At New York, Oct. 10.—Miss Edith D. Lamme, from Urumia, Persia.
 At New York, Oct. 15.—Dr. Mary E. Gregg, from Guatemala.
 At New York, Oct. 17.—Rev. R. H. Evans, from Metet, Africa. Address, Gallia, O.
 At New York, Oct. 17.—Rev. Melvin Fraser, from Elat, Africa.

DEPARTURES:

- From New York, Oct. 5.—Mrs. C. H. Fenn, returning to join her husband in N. China.
 From New Orleans, Oct. 9.—Rev. and Mrs. W. B. Allison, returning to Guatemala.
 From New Orleans, Oct. 9.—Miss Beulah A. Love, Miss Grace N. Stevens, to join the Guatemala Mission.
 From New York, Oct. 9.—Rev. and Mrs. F. E. Darley, to join the Venezuela Mission.
 From San Francisco, Oct. 12.—Rev. and Mrs. W. A. Mather, returning to North China.
 From San Francisco, Oct. 12.—Rev. and Mrs. Jas. E. Adams. Mr. Adams returning to and Mrs. Adams to join the Korea Mission.
 From San Francisco, Oct. 19.—Miss Kathrina Van Wagenen to join the Hunan Mission.
 From New York, Oct. 19.—Mrs. G. A. Landes, returning to Brazil.
 From San Francisco, Oct. 26.—Miss E. M. Butler, returning to S. China.

MARRIAGE:

- At Landour, June —. Miss Mabel E. Griffiths to Mr. Preston H. Edwards, both of the N. India Mission.

DEATHS:

- At ———, Oct. 8.—Mrs. T. C. Winn of the Japan Mission. Appointed 1877.
 At San Paulo, Brazil, Oct. 28.—H. M. Lane, M.D., President of Mackenzie College. Appointed 1885.

Some Village Experiences

WE were spending ten days in a Syrian village, where I had renewed my acquaintance with walking across adobe village roofs, by night—a not over-pleasant experience, when unexpected bumps, smoke-holes, and thin spots beset the way, and the moon is often the only source of light.

One day the Bible woman and I walked several miles “cross country,” to a village, to visit a family in deep mourning and hold a service with some women. On the way I distinguished myself by falling into one of the many ditches we had to jump.

We went first to make the call of condolence. The only grown son had been killed in a vineyard, in an unusually cold-blooded manner, and the mother was literally weeping her eyes out. Indeed, not long after my visit, she became totally blind. When the

blood-stained garments of the murdered youth were shown me, there followed a most violent scene of wailing and beating of head and breast, which I brought to an end with much difficulty. After a delicious lunch of bread and “clabber,” cooked cream, and eggs, we went to the windowless living-room and cook-house of the pastor of the village, for the women’s meeting. The wall between this room and the similar room of the next-door neighbor, did not reach the ceiling, and the neighbors were starting a fire in their fire-hole. The smoke of the manure fuel at such a time is unspeakable both in quantity and acidity, and I took to weeping and choking so vigorously that I had to go out into the door-yard,—and we postponed the service, until the violence of the smoke had subsided.

Another day during the stay in this village, we went to call upon the young wife of a man old enough to be her grandfather and once the most powerful ecclesiastic of the Mohammedan community in which we live. She and her children lived in a large and new but barn-like burnt brick structure, in the village brought by her to her husband as part of

her dowry. We were most cordially received as a new face was a great boon to her in her loneliness, and the Bible-woman was one of her subjects and a real friend who could speak with her fearlessly about Christ and His love.

We had a pleasant call and before we left our hostess begged me to write to our lady physician to come out and see her, as she was most unwell. I sent a messenger in to the hospital and in a few days Dr. M—— came and we went together to dine with Lady —— . After a too copious dinner and much polite speech, the medical interview came off. Our hostess was much benefited by the medicine she received, and was always grateful to the foreign doctor.

A few years later the husband of this lady died suddenly, while paying his wife a visit. He had a stroke of apoplexy as he was leaning over the open stream in the courtyard, performing his morning ablutions. As is usual in the East, when death is sudden, there was a hue and cry of "He has been poisoned," and the crime was laid at the door of the young wife. Doctor P—— of the mission was sent for, and probably saved the lady's



THE BURDEN-BEARER IN PERSIA

Village people, the woman carrying leaves, grass and sticks for winter fuel.
Photo. by Mrs. R. M. Labaree.

life, by making it very clear to the relatives that there was no trace of poisoning and that on the other hand it was plain that death had been caused by apoplexy.

The next time I saw my friend, she was living in a rather forlorn old house in the city and much cramped in her way of living, for the many widows and children of her late husband, had not left much for her and her children, when the estate was divided—though she had inherited at least two villages from her father. I was grieved that in the interviews we had in the city, so many strangers were present, that we were not able to talk together as freely as in the days in the village, when we first met. The Bible-woman who brought me into touch with this lady has been a most useful woman in her community. She has taught school for many years. Whenever the visiting pastor is ill, she officiates at the services in her own village, and holds Sunday-school, in a neighboring village. She has made many friends among the Moslems, and last winter had a school for Mohammedan boys, in a central Christian village, and visited the homes of

her pupils and others with the purpose of getting into such friendly touch with their mothers and sisters that they will be willing to hear and accept her words about the way of salvation through Christ.

With the half-trained stallions used in Persia, we have had trouble in going to and from the villages. Sometimes, in the spring, a horse from a village herd will attack a passing horse. And I have ridden for a quarter of a mile with a runaway horse trying to bite and kick the horse upon which I was mounted, and keeping him off only by beating him over the head with the heavy end of my riding whip.

Many horses have what is called "camel fear," and can be prevailed upon to pass a caravan, only with great difficulty. One day I had reason to be very thankful that the iron-gray I used in village work was fearless about being in close proximity to camels. We try as far as possible not to be "on the road" after dusk, but once when the mud had been especially plentiful and sticky, it was growing dark as I reached the city wall, and as I came to a narrow place along the moat, I met a large camel caravan. Unfortunately, the great creatures were not loaded and in travelling order, but pushing, shoving and crowding their way down to the caravanserai, from a day of pasturing on the hills. I was on the moat side, not the high walled garden side of the road, and if my horse had not bravely held his own, we should have been tumbled into the boggy moat, without ceremony.

I was spending a few days in a village on the high western border of

the plain, near the Turkish frontier and Kurdistan. It was a quarrelsome place, and there was always a din, from drunken men in the next yard, women in the street, or children on the roof. One day, during a second and longer visit to this village, I watched a girl of ten and a boy of eight, fighting like a pair of wolf-cubs, on a roof near my window. Suddenly, just when the battle seemed to be going against her, the girl knocked down the boy, and I sat breathless with fear for the child's life, as she yanked him up by the heels and dangled him head-first, down into the room below, *through the smoke-hole*, with an occasional vicious whip-cracking motion. Then she jerked up the victim, flung him upon the roof, and stalked away, leaving him to blink, and curse, and meditate vengeance upon his conqueror! The very atmosphere of this village was depressing, somehow, but in it I spent almost the happiest days I have ever experienced. And when I think of the little place, the eager faces of the crowded school-room meetings blot out the remembrance of the quarrels, and I recall the long afternoons when the hungry women and children and I, with perhaps a few stray men-folk, huddled together about the comfortable fire-holes, while the winter storms raged without, and left us who were within, in peace, with Christ.

(Mrs. Robert M.)

Mary Fleming Labaree.

[When in 1904 the Rev. B. W. Labaree was murdered during a mountain journey in Persia, his brother, Rev. Robert M. Labaree, at once resigned his pastorate and offered himself as a substitute to carry on the work. He and Mrs. Labaree are now in this country on furlough.]

—EDITOR.]

IN the solidity of a valuable report Dr. Samuel Jessup's characteristic wit crops out when he speaks of a new baby, saying: "He has already begun language study, confining himself at first to certain gutturals and to gum Arabic!"

THE LONDON Zenana Mission publishes a charming little story of life among Mohammedans in India, by Louise Marston, entitled *Choosing the Highest*. Fiction which is really selected fact makes very real the life and the

need of girls and women in such homes. The book is prettily bound, the price is ninepence, or eighteen cents, and it may be ordered from the Mission at King's Chambers, Portugal St., London, W. C.

The New Woman in Persia

IN nineteen hundred and five the Persian lay asleep by the wayside. It was no afternoon nap he was taking but the heavy sleep of centuries of stupid indifference. . . . One day something happened. The Idea of constitutional government came that way, saw the sleeping Persian, stood him on his feet, faced him toward the light, and sped away. The Persian rubbed his eyes, walked to the public square and made a speech. He did not know the meaning of all he said, but the words which most often came to his lips were, Constitution, Freedom, Progress, Education. When he went home he found the Idea had come into the *andarun* and the women were talking of the same great subjects, though they comprehended even less of what it all meant.

When the New Woman in Persia awoke, being still a woman, she straightway thought of her appearance and made some significant changes in dress. Seen on the street, she is still enveloped from head to foot in the long black sheet, or *chud-dur*, but in place of the troublesome face-veil of white cloth she wears a small square of black net or woven horse-hair which conceals her features perfectly and is far more comfortable. A glance at her feet shows that she no longer scuffles along in heelless slippers; she wears well-made shoes with as high uppers as she pleases. The full-length European skirt is rapidly displacing the very abbreviated pleated skirt and narrow black trousers, so long the ugly, ungainly house dress. And since the long skirt is worn the very full street bloomers are not considered necessary. It is to be regretted that many girls are abandoning the dainty white head-kerchief, so picturesque and universally becoming. But without this kerchief it is necessary to dress the hair more neatly, and for this reason many girls

are wearing their hair in one braid instead of in nine or eleven tiny braids. Hair worn in one braid can be combed every day, whereas once or twice a month was considered sufficient for the old style.

In her home the New Woman receives you as graciously as ever, prepares less elaborate refreshments than formerly, does not force you to eat as much as in old days, and offers cigarettes instead of the water-pipe. . . . The fact that her daughter of fourteen or fifteen is still at school gives the mother a feeling of self-respect. If a girl is sixteen and unmarried, the mother is a little nervous about it, for their old-fashioned neighbors will talk; or, perhaps, no one will want to marry a girl so old, and not to marry at all would be monstrous misfortune. The mother speaks of her daughters with as much pride as of her sons, and is keenly interested in their progress. It is in education that the New Woman has come most conspicuously to the foreground. Ten years ago the American Mission School had half a dozen Moslem girls among its Armenian pupils, and there was not a native school for Persian girls in Teheran. This year the American School has enrolled more than one hundred and sixty Persian girls alone, and there are said to be seventy girls' schools in the city with a total enrollment of five thousand. Scarcely half a dozen of these schools are doing good, efficient work, but what could be expected when almost none of the women in charge has ever been to school herself and they have only the vaguest idea of what education really is? It is to be wondered at that the schools are accomplishing as much as they are, and the Persian women who have undertaken this great task in the face of difficulties so momentous are worthy of our deepest admiration and sympathy. . . . A foreign lan-

guage, French or English, has always been greatly in demand. Now there is a sort of nationalistic reaction, and more attention is being given to Persian. The Koran is less read than formerly, text-books for the study of Arabic take its place to a large degree. One's heart goes out to these women and girls, reaching so eagerly for higher things, so hungry for all that has been denied to Persian womanhood for centuries. . . .

For several years some of the most patriotic women have been trying to patronize home industries by using native products as far as possible in preference to importations, often superior to Persian goods. Last December about a hundred women took a Persian flag and went into Parliament, saying to the men, "If you are not going to fight with Russia, we women go to be killed that we may not see our homes ruined." And the following days they smashed the windows of shops selling Russian goods, and compelled men to take off their Russian goloshes and collars in the streets. For three weeks they stopped

all the tramcars. Many of them are still boycotting Russian goods. In those days of excitement women attended the mosques in great numbers, and in the sections reserved for women read addresses exhorting to patriotism and to loyalty to Persian independence. The men, listening from a distance, would send someone to borrow the addresses and read them in loud tones for the benefit of the men present. . . .

Moslem women are waking to the fact that there is something better for them than they have heretofore known. They stand on the threshold of a new life, and out of the dreary emptiness of the past they cry out passionately for all that the women of Christian lands have had so long. They want our dress, our education, our freedom, our happiness. And our religion? Not consciously do they want Christianity, but their need of Christ is a cry for Him.—Annie W. Stocking, in *The Moslem World*.

TEHERAN.

[WOMAN'S WORK does not often spare space for reprint, but the excellent article by our Miss Stocking from which we have quoted above will, we know, be of great interest to our readers.—EDITOR.]

THERE is much cholera in Syria. Damascus is full of it, and it is of very virulent type. Some of the villages where we have work are affected and quarantines are general. I do not think it will get a foothold in Beirût, though one or two cases have been discovered there.

Ottora M. Horne.

SONNET TO THE MEMORY OF HENRY MARTYN

EASTWARD the frail Apostle of the Lamb
 Fared dauntless forth, and gloriously alone;
 Behind—friends, books, loved lawns by reedy Cam;
 Before him, fevers and the Torrid Zone.
 Parting from lesser joys lawful and dear,
 Love's ardour, Science high, and just renown,
 His heart was fixed in happy vision clear
 Beyond the sight to lesser Saints made known.
 Pausing, he taught by Ganges' sacred stream;
 To rose-bowered Shiraz thence, and Tauris old;
 Then vanished, as an image in a dream,
 By strange hands laid to rest in Moslem mould.
 His monument a life for Christ laid down,
 And a dead Church revived to emulate his crown!

—H. J. R. Marston in *The Church Missionary Review*.

With Presbyterian Young People

IN order to give the members of our Westminster Guild Chapter a truly personal interest in the missionaries whom we help to support, it was decided to send one of them a box of gifts which could be given at Christmas time to the girls in the school. The gifts were not purchased but made by the members of the chapter at three consecutive meetings, some members contributing two or more articles. We had heard from a missionary that the girls in the Japanese school (and probably

it is equally true of other schools) were very fond of the dainty bags, aprons, handkerchiefs, lace neckwear, etc., which the American ladies have, so these were the articles we sent in the Christmas box. Along with them went a roll of white tissue paper and a couple of bolts of holly-red ribbon, so that our missionary, after deciding to whom the articles should be given, could wrap them as attractively as we do our own gifts.

M. B.

PORTLAND, Oregon.

WHOM SHALL WE SEND?

Is not the call sounding loud and clear in the ears of every young woman who has confessed Christ as Master and King? How many will respond "Here am I, send me, send me!" How many who have enjoyed the privilege of training in our C. E. Societies are ready to come out of the ranks to be leaders in the mighty movements of this great day? We need leaders for the work amongst the Juniors; for the Young Women's Bands; for the Children's Bands; for the Mission Study Classes. One Secretary says: "We are so

ANOTHER girls' school, which is outgrowing its equipment, is that at Curitiba, Brazil. Miss Ella Kuhl wants exceedingly two college women, "warm-hearted Christians, broad enough to comprehend the wants, not only of the Brazilians, but of other nations," one with normal training, capable of taking charge of four or five hundred pupils, and another with business training to superintend the home for the girls.

MRS. POTTER's schedule for student work, as far as planned for November and December is as follows: Nov. 1-15, Chicago. The World in Chicago; 15-30, with students in Northwestern Ohio; Dec. 6-12, Mount Holyoke and Wellesley Colleges.

Oh, Thou, who hast called us to serve in the East
While mother lives still in the West,
Be to her all that her mother heart craves,
Be Thou her Beloved, her Rest.

From verses by a young missionary.

WHO SHALL GO FOR US?

sadly hampered in our work for lack of *leaders*." Another says: "I believe the C. E. Societies will solve the problem of missionary education in our presbytery and synod; pray for us that *leaders* may be raised to help us in this work." This is but one phase of the Call. Do you hear the cry from China? "Wanted! Now! A hundred new missionaries for China!" Oh, who is there among you who will come out to the help of the Lord, to the help of the Lord against the mighty?

C. G. Y.

MISS EDNA COLE is at home on furlough from Bangkok, Siam, with memories of a beautiful P. P. C. party! The school girls arranged it all; the dazed teacher was brought in a gay motor-car, adorned with a beautiful garland of rose leaves, surrounded by affectionate alumnae, with their husbands and children, and presented with a ring and other gifts, and an additional gift of two hundred and fifty *ticals*.

NEWS FROM THE FRONT

AFRICA

DR. O. H. PINNEY writes from BENITO:

My medical work is larger, more varied and more satisfactory to me and to the people than during my first term. . . I have the language better and can get nearer to the natives' way of thinking. . . . Another thing that gives me joy is to see that they, as a rule, are learning to come to and to place confidence in the white doctor earlier in the course of the disease. It used to be that the natives would try every resource of their own and when all were evidently going to fail and death was expected then, and only then, would they risk their sick to the "foreign medicine." As you may imagine, many cases came under our care far too late for human aid. My death-rate continued large, but, strange to say, I was not credited with the cures snatched from death as from a fire, because all are fatalists and they would merely say "his time had not yet come." It seemed a hard condition to meet in any way but by patiently gaining their confidence and teaching them to get the advantage of an early diagnosis and treatment. I can joyfully say the majority are learning this.

O. H. Pinney, M.D.

PHILIPPINE ISLANDS

MRS. CHAS. GLUNZ writes from Silliman Institute, DUMAGUETE: You know of our drought and threatening famine. This has kept away a large number of day pupils from nearby towns. It has been their custom to bring their own corn or rice for a week or two, then live with friends and board themselves. But this year there has been no food to bring, and the boys are compelled to stay at home. There were about two hundred requests from boys wanting to enter as working students that we had to refuse from lack of funds and room. Despite the hard times we have more pay-students than ever before. There are 320 boarders and we have had to rent a large house for a dormitory. We need a new dormitory and more class-rooms, double what we have now, and at least four more American teachers, really to do efficiently what we are trying to do at present. To-morrow we celebrate the Lord's Supper. About thirty boys have been examined by the Session. Mrs. Hibbard, Mr. Glunz and myself are going to present our letters, and become part of the Dumaguete Presbyterian Church.

And Miss ALICE H. SKINNER writes from MANILA where she stopped *en route* for HAINAN:

I SPENT Sunday with the missionaries and attended the American Church in the morning, a Filipino Sunday-school in the afternoon, and then went to a Christian Endeavor meeting at the Ellinwood Bible Institute. This meeting was held by the Filipinos, but in English, and it was one of the best meetings I have attended in a long, long time. The topic was

"What the Bible means to me," and each one held close to the topic and spoke from heart experiences. Twelve years with an open Bible has done much for the Filipinos, and the Christians certainly appreciate the liberty and freedom it gives them.

PERSIA

Miss ANNIE MONTGOMERY wrote from HAMADAN, Sept. 22: The Prince Regent's brother wanted to call and I named to-day, so he wrote a note to his "very dear sister" saying it would give him the greatest pleasure to come to see me. Mrs. Hawkes came also and we had a most pleasant visit. We are so glad to find that he is to be Minister to the United States and will leave in a couple of months. He saw a good part of the school and told me that he found the school atmosphere here as nowhere else in Hamadan. This is going to be the hardest year that ever we have had. Wheat is now just eight times as much as it was when I came here, thirty years ago, everything else in proportion, and were it not for the kindness of this man I would be at my wits' ends to know how I could get any at all.

SOUTH AMERICA

REV. AND MRS. W. E. BROWNING wrote from SANTIAGO, CHILE:

I MUST not forget to mention our newest acquisition in the way of equipment—our splendid Kennedy Gymnasium. It is a room of about 35 x 70 feet, all of brick and pine, open along each side at the top for ventilating purposes. It is very useful in the life of the school, particularly on rainy days. Next to the gymnasium we have also a new installation of baths, with hot and cold water. This was a gift from an old student, so that we appreciate it very much. I may say that bathing is not a lost art, but an undiscovered one among the Chileans. But we oblige every boy to bathe at least once a week. Some come to like the baths so much that they ask for extra hours on other days than their own. Even parents object sometimes, claiming that the water will hurt their precious sons. But except in case of sickness, everyone must get into his bath.

Six years ago Valparaiso was depopulated of some ten thousand of its inhabitants by the terrible disease of small-pox. Here there were many cases, but nothing like that. However, about January of this year, the disease began to gain ground here, and month by month has gone on increasing throughout the year. Now the pest-house, or lazarette, reports some 250 cases every day, with 20 or 30 deaths each day. But I don't believe, for a moment, that those 250 indicate all the cases that actually exist. I've no doubt that scattered about through the city, in the hovels on the outskirts and in the over-crowded tenements, or *conventillos*, as they are called here, there are at least another 250 poor things suffering and dying.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS:

China's New Day: CHAPTER IV: THE CHINESE CHURCH.

Necessity for a living and working church of Chinese.

Summarize the essence of Confucianism; Buddhism; Taoism.

Measure of their success.

Results of Gospel influence.

Heroism of early and later missionaries.

Attitude of the Chinese church under persecution.

Effects of this example.

Read testimonies to mission work of Col. Chas. Denby and Hon. W. J. Bryan.

Social influence of mission work among women.

Special needs of Chinese church.

Remarkable revivals.

THE CHINA CAMPAIGN

THE response which has been made to the call from China from the very beginning of the Campaign now in progress exceeds all expectations. Everywhere the urgency of the opportunity is being recognized and the intelligence of the Presbyterian Church is quick to respond to it.

The first point to which the representatives of China went was Albany and vicinity. Ten notable missionary and secretarial speakers took part in carrying out that programme. The subscriptions received in this section aggregate more than \$16,000. The Johnstown Church assumed \$500 additional a year for the three years; Gloversville, \$150; the Troy Presbyterian Woman's Foreign Mission Society, \$1,000; the Men's Meeting at Troy, \$1,000, and

the Men's Meeting at Albany, \$1,350. The Albany Presbyterian Women's Foreign Mission Society aims at assuming not less than that of Troy.

At Philadelphia partial returns thus far received aggregate over \$60,000, of which the Women's Societies provide for about half.

The following additional appointments for November, December and January may be announced:

Columbus, Ohio Nov. 29-Dec. 2
Dayton, Ohio Dec. 3-5 (tentatively)
Pittsburgh, Pa. Dec. 6-9
Toledo, Ohio Dec. 13-16 (tentatively)
Syracuse Jan. 3-6 (tentatively)
Cleveland Jan. 10-13

METHODS OF APPROACH

TO THE AMERICAN WOMAN.

SOME of us, with the cock-sureness of ignorance, feel that to find a point of contact with the heathen is not so very hard. It would go like this:

"Who made you?"

"You don't know? O then," brightly, "let me tell you! It just happens that the very One who made you made me too, and that is the reason I have come so far to see you, for the way my people heard about it was through someone coming to tell them."

Cannot you see the missionary's smile as they read this bit of inexperience and impertinence? But will *they* tell us how to move someone on this side who is indifferent or hostile to foreign missions?

Of course, in the first approach we assume that they are interested, counting upon that impulse we all feel to be what we are expected to be. Not many will interrupt us to say that they are ranged upon the other side, and the contagion of our enthusiasm plus the vital interest of the facts we relate may make them forget if they ever looked askance at our sort of missions. But let your spiritual posture be upon your knees and your face toward God, lest they be of the sort that goes not out but by prayer! Then watch for your opportunity. God will give it even if the first method has failed. Only it is not likely to come by way of argument. Avoid that as you would the

plague! Even should you win in argument you have alienated your opponent and added to her store one more reason for hating foreign missions.

"MEN are four.

He that knows not and knows not that he knows not:

He is a fool, avoid him. (!)

He that knows not and knows that he knows not:

He is simple, instruct him.

He that knows and knows not that he knows:

He is blind, enlighten him.

He that knows and knows that he knows:

He is wise, follow him!"

(This is an Arab, not a Christian proverb, and it is for us to modify the third line. There's the rub!)

To which of the three classes does your friend belong? You yourself belong to the fourth, for we *do* know that the heathen need Christ, and we *know* that we know it. Not that this is any credit to us, for we did not invent foreign missions. Left to ourselves we should never have supposed we ought to launch out into foreign missions till home missions were successfully completed. But Christ said: "Go and make disciples of all nations," and we have nothing to do but obey. Here is founda-

tion rock, and often along this will be our best method of approach when we hear of the "futility of foreign missions."

WE CAN NOT SYSTEMATIZE

the approved methods of approach to your friend; we can only suggest and catalogue a few of them:

Put her in a Study Class. We wish to emphasize this guaranteed successful method albeit it smacks of the salt-on-the-tail recipe of our childhood.

Call for her to go with you to a lecture or meeting where you know missions will be adequately presented.

Give her some hard work to do for missions. Many an ardent friend has been made by placing in her arms a little new-born Band or Guild to cherish and train.

Is she enthusiastic over settlement work? Casually mention that missionaries had created social settlements a generation before they were thought of here.

Jane Addams has been clear-sighted enough to see this. Writing of some of her colleagues who went to the mission field, she says in *Twenty Years at Hull-House*:

"Perhaps this early companionship showed me how essentially similar are the various forms of social effort, and, curiously enough, the actual activities of a missionary school are not unlike many that are carried on in a Settlement situated in a foreign quarter. Certainly the most sympathetic and comprehending visitors we have ever had at Hull-House have been returned missionaries; among them two elderly ladies who had lived for years in India, and who had been homesick and bewildered since their return, declared that the fortnight at Hull-House had been the happiest and most familiar they had had in America."

Does she say she is only interested in home missions? Get a subscription from her at once for our twin-sister Cause, not allowing her to be ignorant of our own ardor for home missions.

Is she going around the world? Ask her to be enterprising and visit a mission station on her travels, and thus get closer to the natives of the country than she can by keeping in the beaten track.

THE DAILY NEWSPAPER

is often an admirable missionary leaflet, and it may be the only one your friend can be induced to read. Refer to it often. Provincial as most of our papers are, there are few which do not contain some items which show God's "stately steppings" through the world as He brings in His Kingdom. Correlate the news of the world with that of the church, and with such glorious hymns as *The Church's One Foundation*; *Onward, Christian Soldiers*, and *The Son of God Goes Forth to War*. An effective hymn to the last tune, for use now, is Mrs. Sangster's *The New China*.

To watch China now is a liberal education in missions to those who read the papers with

discerning eyes. Show what the church is planning to do for her in the next three years* and if you win a friend for China in this her time of need you will not have lived in vain.

In Africa the missionaries of Christ and those of Mahomet are pitted against one another in a struggle to win that vast continent each for his Master, and a few years will decide the issue. It is sad that every Mahomedan trader is also a missionary, while the trader from Christian countries should so seldom sympathize with missions! Enter Italy and Turkey! Watch how that will affect the issue.

The new woman of the East is still more wonderful than her western contemporary. Keep your eye upon her, and help her to avoid mistakes. There is a wealth of current literature about the Eastern woman and her changing status which would appeal to anyone interested in the woman question at home. Did not Dr. Anna Shaw in the Suffrage procession in New York this year carry a banner which read "Keeping up with China"!

The best method of all is to approach the individual when she is a child. O you women who lightly refuse to be leaders of children's missionary societies! Do you know what you are doing? These children, so willing now to be gathered and organized for foreign missions, are later, if neglected now, to have their hearts filled with prejudices and their judgments warped, and it is such as they who are making this method-of-approach problem the heartrending thing it is!

Never fall into an apologetic manner when speaking of missions. They are the glory of the church, and to serve in them is a distinction. They have passed the trial stage—only some people do not yet realize this.

Last of all, do not be discouraged if you seem to have failed when approaching others to win them as friends of foreign missions. God will take care of the results. The Kingdom of God cometh not with observation. Missionaries write of their seed-sowing, a continual disappearance of seeds into the ground with nothing to show for it—and then some day, some year, a surprisingly rich harvest.

We too sow seeds and they disappear. We fancy we have alienated our friend in revealing to her our absurd obsession on the subject of missions. But the seed has been planted and will gather to itself all sorts of fostering elements. Newspapers, magazines, lectures, sermons, letters, conversation—things that were unobserved by your friend before you opened her eyes, will now obtrude foreign missions upon her, gradually doing their work. Has it not often been so with you when your attention has been called to some unfamiliar and unwelcome subject? The world seems full of it the next day and forever after, and at last you suddenly realize that what was once *anathema* is now a part of your philosophy of life.

Rachel Lowrie.

*Send for your Board's circulars on this subject.

CARLISLE PRESBYTERIAL SOCIETY has ruled that no one shall be allowed to remain more than ten years in any society but the Auxiliary.

CHRISTMAS, 1912, IN THE SUNDAY-SCHOOL

"THE Light of the Christmas Star" is the title of the Christmas Service issued this year. It is exceedingly attractive throughout and provides in the music, Scripture, exercises, and story, "The Children and the Christmas Stars," a service of unusual merit and beauty.

The coin envelope for the Foreign Mission offering has a Christmas design in three colors.

The supplies are furnished free of charge to the Sunday-schools pledging their Christmas offering to the Foreign Board. The time is now so short and the supplies have proved so popular you will have to send your order at once or risk disappointment in failure to get them. Order them now from Rev. George H. Trull, Room 908, 156 Fifth Ave., New York.

NOTES FROM HEADQUARTERS

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30. PRAYER-MEETING: the third Tuesday at 11. Visitors welcome at both meetings.

PRAYER-MEETING, Dec. 17th. Topics: *Our Mission Study Classes, Syria, Persia.*

CHINA'S New Day dawned in Philadelphia, October 25-28, at the coming of Revs. Bible, Johnston, Hayes and Dr. Roys from China, Secretaries Speer and Brown and Mrs. Montgomery from the United States. There were great meetings for men and women. Nine parlor meetings, six study classes, three missionary luncheons. The interest was profound and the first gifts for the New China Fund reported at the last meeting were \$57,424.

THE return of Miss Cattell to the Treasurer's office, restored in health, is glad news to us all.

THE "ISABELLA BROWN Estate," which has yielded us so many thousands of dollars during the past years, has again put \$4,307.02 into our treasury. Smaller bequests received during the summer, through presbyterian societies, were from Miss Anna Inlow, \$150; Mrs. Anna M. Boyd, \$100; Miss Jane Hamilton, \$50. Among the special gifts of the past months are the following: \$500, for the Schwang Tang Building at Nanking, China; \$600, to be invested and the interest to be used for Chefoo, China; also a "gratitude gift" of \$700, to be applied to the New China Fund.

THE pathetic plea still comes for more funds for poor plague-stricken Siam, Miss Cattell will forward at once any further gifts.

DR. W. E. BROWNING, our C. E. missionary and head of the fine boys' school at Santiago, Chile, has been giving valuable service for South America in and about Philadelphia for the month past. Miss Manuella Morton deferred her return to Shanghai for six weeks to visit thirty churches in Huntingdon presbytery in the interest of her beloved China. We are glad to announce that Rev. and Mrs. F. W. Bible and Rev. and Mrs. C. H. Yerkes, China, are stationed in Philadelphia for the winter. Our guests at the prayer-meeting were Mrs.

SECRETARIES OF LITERATURE PLEASE NOTE

THE most beautiful way of giving a Christmas remembrance is to give it so that the person from whom you buy, as well as the recipient, is benefited. Any plan that will relieve a woman of worry, supply a suitable gift, and in addition be a practical and far-reaching aid to mission work, should appeal at this season. *Over Sea and Land* is the best gift that a woman can make direct to a child, that a Sunday-school teacher can give her class, that can be presented by the Sunday-school to the primary and junior departments. Its price is within the reach of all, only twenty-five cents for the whole year of picture and story about Presbyterian mission work. Our call this year is for 10,000 new subscribers.

C. H. Yerkes, Miss Ida R. Luther and Dr. W. E. Browning.

FIVE sets of lantern slides to rent at our rooms: China, India, South America, Guatemala and Our Work, with appropriate lectures for all but the last, for which the charge is but 50 cents. The price for all the others is \$1.00 with expressage.

NEW LEAFLETS: *Being a Boy in Korea*, Mrs. W. M. Baird, 2 cents; *China Hospitals* (revised), 3 cents; *The New China*, by Margaret Sangster. A fine Campaign Song for the Movement for New China, 1 cent each, 10 cents per dozen, 50 cents per hundred.

Syria and Persia: *Our Work in Moslem Lands*, R. E. Speer, 5 cents; *How Orthodox Mohammedans Educate a Child*, 3 cents; *The Cry of Womanhood in Moslem Lands*, 3 cents; *Wonder Stories, Syria, Persia*, each 3 cents; *Seventy-fifth Anniversary: Series*, 3 cents; *Why Zarahzee Changed Her Mind*, 2 cents; *The New Persia*, 2 cents; *Mahmud, A Persian Story*, 2 cents; *Home Life in Persia*, 2 cents; *Home Life in Syria*, 2 cents; *From the Women of the East to the Women of the West* (poem), 2 cents.

From Chicago

Meetings at Room 48, 509 South Wabash Avenue, every Friday at 10 A. M. Visitors welcome. All letters, and orders for literature, should be sent to the above address.

WHEN this number of our Magazine reaches you, the letter from the President of the Northwest Board will be in your hands, calling for advance, with five special requests:

1st. To establish one or more Mission Study Classes.

2d. To increase the membership of your society and your pledges to foreign missions, as God has prospered you.

3d. To respond to the "China Appeal," remembering that it is an extra gift to missions.

4th. To own and use a *Year Book of Prayer*, that you may know the missionaries and mission stations by name.

5th. To speak often to one another of Jesus Christ and the world's need of salvation.

DURING the early fall several Friday mornings were blessed by the words of missionaries who were delightful story-tellers. Among them Mr. and Mrs. Dodd and Miss Boehne, of Tsinanfu, gave impetus to the New China Movement by showing the breadth of opportunity in that one station, whose field would provide one as large as the average parish in America for every man graduated from one of our largest theological seminaries during its entire history.

THE purchase of supplies for the new girls' school in Guatemala City was a task which filled several days of Mrs. Allison's brief furlough, and one in which she found delight. The most commonplace articles seemed in her eyes transmuted into heavenly ware by the purpose which they were to serve.

LAST spring the Charlotte Marvin Lewis Band of Central Church, St. Paul, Minn., contributed \$500 as a memorial to Mrs. Lewis. The money was appropriated for the building of a chapel at Lien Chow, China, to be known as the Lewis Memorial Chapel. A recent letter from Lien Chow says: "We have been made happy at Lien Chow by the announcement of the gift of \$500 for the building of a chapel. We have tried for years to get a chapel in the city of Lien Chow. The way is at last opened. The people are now ready to welcome us. An old shop which we were able to rent a few months ago, is crowded daily till the heat is almost unbearable. With the 'Lewis Memorial Chapel' the good that may be done is incalculable. Missionaries and Chinese join in gratitude for this gift."

RESPONSES to the appeal for New China are but beginning, but it is a good beginning, building up a hope that the women of the Northwest are again proving equal to a great occasion. It is too early to view the results of the Jubilee gifts, or even those which celebrated our Silver Anniversary. Looking back thirty years, to the Decennial gifts, even in one field, their harvest looks as did the river that Ezekiel saw, immeasurable.

LEAFLETS: *Seventy-fifth Anniversary Series*—*The Moslem World, Why Zaraphee Changed Her Mind*, each 2 cts.; *Some Mohammedan Women at Home*, 3 cts.; Syria Posters, showing the Syrian Protestant College, Beirut Press, Some Syrian Churches, Dr. Mary Eddy's Hospital, etc., 20 cts. per set of four; *Baháism and Its Claims, Is Baha More Generous than Christ?* free; *The Eye of the Needle*, 1 ct.

From New York

Prayer-meeting at 156 Fifth Ave., cor. 20th St., the first Wednesday of each month, at 10.30 A. M. Each other Wednesday there is a half-hour meeting for prayer and reading of missionary letters, commencing at same hour.

THE BOSTON Presbyterian Home and Foreign Missionary Society organized twenty-eight years ago, was dissolved at a meeting held in Boston October 23. A New England Synod was holding its annual session in the First Presbyterian Church, the Second Universalist Church, near by, opened its doors to the women. Four new presbyterial societies for home and foreign missions were organized,

and some officers elected to serve until spring annual meeting. The meeting was called to order by Mrs. W. D. McKissick, president of the former Boston Presbyterial Society. Miss Julia Fraser, of the Home Mission Board, was appointed temporary chairman. Mrs. Peter Stryker, one of the secretaries of the New York Board, also assisted to organize the New England Synodical Missionary Society for Home and Foreign Missions. Mrs. W. D. McKissick was elected president, Mrs. A. R. Lewis secretary. The Synodical Society comprises four presbyterial societies—Boston, Newburyport, Providence and Connecticut Valley. Luncheons were provided, through Greater Boston's hospitality, at the First Presbyterian Church, followed by speeches from ministers, including the Moderator of the General Assembly and laymen. The rearrangement of the women's societies means the severing of associations of years and it will take a little time for full adjustment. The smaller territory in each presbytery, the closer touch with each other, and the realization that there is need of much development, will arouse officers and members to greater activity, and each woman will find she is needed in her own church society, and if there be no society she will see that one is organized now. E. D. H. S.

MRS. ADAMS, of Africa, and Mrs. Hawley, of China, gave inspiring accounts of their work at the executive meeting on October 30.

REMEMBER that January is the China month and arrange for special meetings when the pledges may be brought in. If any societies have not received the statement and pledge, please notify Miss A. M. Davison, Chairman China Extension Committee.

THE Board requests the treasurers of the presbyterial and local societies to receive the gifts and pledges and report them to the Board's treasurer in New York. Address, Room 818, 156 Fifth Avenue.

From St. Louis

Meetings first and third Tuesdays of each month at 10 A. M., Room 708, No. 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number. Visitors always cordially welcome.

THE Committee on the new work for China is ready for the aggressive campaign which is to be begun after Home Mission week in November. Letters have already been sent out through our Board's territory explaining our plans, that all may know what is desired of them.

THE Synodical Society of Missouri met in the West Presbyterian Church, St. Louis, October 22-24. A conference of workers was held on the afternoon of October 22, at which time much useful and interesting information was elicited. On Wednesday, home mission work was presented, Mrs. S. L. McAfee presiding.

FOREIGN Missions were considered on Thursday, Mrs. H. H. Turner presiding. One of the most interesting events of this session was the talk given by Mrs. Robert McMath, of Webster Groves, in describing the work of her W. M. S. in the Membership Campaign, and in the Home

Extension Department. In order to reach all women who are unable to attend missionary meetings the following plan has been adopted: Clippings are made of current news from the fields and placed in safe-keeping for a time. Later these are assorted by countries and the children of the congregation are invited to the home of some member of the W. M. S. Each child is given the clippings pertaining to a certain country which he pastes upon paper. These are arranged in small boxes and with each is placed some specially good paper that has been presented to the Society. The boxes are taken or sent to any who cannot attend the regular meeting. The result has been an enlarged membership, and more women interested in missions.

Mrs. C. R. HOPKINS, our president, told of the enlarged work planned for China, which she declared was in keeping with the enlarged opportunities of the new republic.

DR. A. W. HALSEY of New York spoke at both sessions on Thursday, and again on Thursday night to a well-filled house. More than two hundred delegates registered and a spirit of prayer pervaded all sessions. Officers elected are as follows:

Foreign: President, Mrs. L. S. Mitchell, St. Louis; Vice Pres., Mrs. S. D. Jewell, Fredericktown; Corres. Secy. and Treas. Contingent Fund, Mrs. W. J. Brassfield, St. Louis; Recording Secy., Mrs. Austin Wolfe, Parkville.

From San Francisco

920 Sacramento St. Meetings first Monday of each month at 10.30 and 1.30. Executive meeting every third Monday. Prayer-meeting first and third Monday, from 12 till 12.30.

The October meeting set apart an hour for a memorial service. Many friends of Mrs. Moffett and Mrs. I. M. Condit paid loving tributes to their memory. The aged father of Mrs. Moffett was present.

Four young women have recently been assigned to the foreign field from the Oakland Presbytery. Two from Haywards, and two from the First Church, Berkeley; Miss Suderman to Africa, Miss Hazel Bruner and Miss Addie Burr to Laos, and Miss Steele not yet assigned.

Mrs. GOODWIN repeats the request for a better equipped hospital for Dr. Sharrocks in Korea, to cost \$7,500. All the young people are asked to assist.

MISS CAMERON has rounded out her year for rest, and is at home again, as good as new. There are three schools in the Home, a kindergarten, an intermediate, and a select school for the advanced pupils, and for the outside families.

A NEW leaflet published by the Assembly's Board on the Philippines is at hand. It will contain much information as outlined by Rev. J. B. Rodgers, the first missionary sent to the islands.

TOPICS for societies: Moslem Lands, Syria and Persia. Abbas Effendi has come to San Francisco. His friends claim five hundred adherents. They announced that he would speak in the churches. The Unitarian and one

Jewish church opened their doors. He addressed the students of Stanford University. He claims to have come to unify the churches and to proclaim the need of universal peace. The Moslem world needs him more than the Christian land.

SOCIETIES of the Occidental Board are requested to address Miss Belle Garrette, 2503 Central Ave., Alameda, Cal., for literature. She is our source of supply.

LEAFLETS: Dr. C. V. A. Van Dyck (a Hero), 2 cts.; *Glimpses of Our Mission Work in Syria*, 2 cts.; *Questions and Answers*, 5 cts.; *Schools and Colleges in Syria*, 3 cts.; *The New Turkey*, 2 cts.; *The Women of Turkey as Affected by the Revolution*, 2 cts.; *Under the New Sultan*, 1 ct.; *Wonder Stories from Syria*, 2 cts.; Dr. A. Grant (a Hero), 2 cts.; *Historical Sketch of Persia*, 10 cts.; *Mahmud, a Persian Story*, 2 cts.; *Schools and Colleges in Persia*, 1 ct.; *Sketch, Louise W. Shedd; The New Persia*, 2 cts.

MISCELLANEOUS: *A Call to Young Women*, 1 ct.; *A Litany of Praise and Prayer*, 2 cts.; *An Effective Searchlight*, 1 ct.; *Every One Wanted*, 1 ct.; *Five Points of a Star Missionary Society*, 3 cts.; *Hints and Helps for Band Leaders*, 2 cts.; *I Come to Stay*, 2 cts.; *Lessons the Heathen May Teach Us*, 3 cts.; *Margaret's Mite Box*, 3 cts.; *My Thanksgiving Box*, 1 ct.; *Over Sea and Land*, 25 cts. a year; *Set of Six Maps* (postage 12 cts.), 50 cts.; *The Bible in the Mission Band*, 2 cts.; *The Far West*, 25 cts. a year; WOMAN'S WORK, 50 cts. a year.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 454 Alder St., Portland.

OUR Board secretaries' letters were early sent out to presbyterial secretaries and forwarded by the latter to secretaries of auxiliaries. These letters have doubtless been read in the societies, "contents noted" and are being acted upon.

WE wish to call attention to the message sent out by Mrs. F. I. Fuller, our new missionary substitute secretary, who says: "Our missionary substitute movement is two years old. It has succeeded far beyond our expectations in this short time. Already we have seven substitute missionaries on the field, four supported by groups, one by presbyterial society, one by auxiliary, one by presbyterial C. E. society. Two more will leave for China in the near future. Christ's command to 'Go' was given without restriction, to all who had followed and accepted Him. Very many of us cannot go, but there are others even better equipped than we, who can go if we provide the means, but not otherwise, so sending is a form of going. Substitute secretaries, keep a list of all the women who become interested in this beautiful . . . Pray for them by name; go and talk . . . , or write. Send literature. Every presbyterial society should appoint a missionary substitute secretary, and as fast as efficient women are found, each society should appoint one. Any individual, group, society or

presbyterian may support a substitute missionary, but always as an extra, over and above their regular work. Any person or group of persons supporting a substitute will receive at least two letters a year, and in turn are to respond with bright, chatty letters which will cheer and encourage their missionary and will be the personal touch that will be 'twice blessed.' Each group should appoint a secretary, to whom the substitute may address her semi-annual letters, and who will see that every member and also Mrs. J. S. Dunning, the missionary correspondent of the North Pacific Board, receives a copy of the letters. Send the secretary's name to Mrs. Dunning."

Mrs. H. C. CAMPBELL, our former missionary substitute secretary, in her last report said: "While we have gained new missionaries over and above our regular pledged work, they represent a comparatively small number of

givers, so we trust that very soon many others will obey Christ's command by sending their very own substitutes to give the message of salvation for them."

REV. ERNEST HALL at October executive meeting spoke of the effort to be made to place a hundred new missionaries in China within the next three years. This movement is by action of the General Assembly, and will start in the East, moving westward and reaching our coast in the fall of 1913.

We have just welcomed home to well-earned furloughs our missionary, Miss Van Vranken from Laos, and Dr. and Mrs. J. Hunter Wells. Miss Van Vranken is at her home in Walla Walla and Dr. and Mrs. Wells are located in Portland.

NEW LEAFLETS: *Westminster Guild Bible Study, Responsive Readings for Praise Meeting.*

NEW SOCIETIES

MONTANA

Belgrade, W. M. S. and Y. P. S. C. E.

NEW YORK

Delhi, First Church, Westminster Guild

RECEIPTS FOR OCTOBER, 1912

By totals from Presbyterian Societies.

The Woman's Foreign Missionary Society of the Presbyterian Church

BUTLER,	\$415.75	LACKAWANNA,	\$981.30	Tennessee Synod. Soc.	\$10.00	WESTMINSTER,	\$952.66
CHATTANOOGA,	37.75	LEHIGH,	148.00	UNION,	125.66	WHEELING, 1st Ch.,	50.00
CHILLICOTHE,	155.64	LIMA,	127.87	WASHINGTON (PA.),	700.00	WOOSTER,	257.85
CINCINNATI,	704.23	NEW CASTLE,	100.00	WELLSBORO,	6.00	Miscellaneous,	11,691.75
CLEVELAND,	903.60	NEWTON,	152.65	WEST JERSEY,	332.40		
DAYTON,	252.00	ORION-MEMPHIS,	32.92	Total for October, (including New China			
ELIZABETH,	816.60	OXFORD,	34.10	Fund, \$12,330.01),		\$20,851.25	
FRY,	756.04	PHILADELPHIA, N.,	551.95	Total since March 15,		64,223.39	
FAIRFIELD,	11.50	PITTSBURGH,	25.00	Special Gifts to Missionaries,		24.68	
FLORIDA,	32.15	REDSTONE,	235.25	Laos Relief Fund,		1.25	
FRENCH BROAD,	38.40	SHENANGO,	178.00	(Miss) SARAH W. CATTELL, <i>Treas.</i> ,			
GRAFTON,	78.00	STEBENVILLE,	5.63	501 Witherspoon Building, Philadelphia.			

Woman's Presbyterian Board of Missions of the Northwest

ADAMS,	\$63.75	FREESPORT,	\$10.00	MUNCIE,	\$107.00	ST. PAUL,	\$194.20
BLACK HILLS,	21.00	GALENA,	10.00	NEW ALBANY,	274.56	SHERIDAN,	9.00
BLOOMINGTON,	433.50	GRAND RAPIDS,	81.00	OAKES,	14.25	SIoux CITY,	662.50
BUTTE,	101.00	GUNNISON,	16.00	OMAHA,	219.50	SPRINGFIELD,	401.00
CENTRAL DAROTA,	25.00	HASTINGS,	22.53	OTTAWA,	122.00	WATERLOO,	55.66
CHEYENNE,	38.00	HELENA,	39.64	PEMBINA,	66.00	WHITEWATER,	110.61
CORNING,	138.00	KALAMAZOO,	73.00	PEORIA,	389.00	WINNEBAGO,	146.50
CHICAGO,	3,226.18	LA CROSSE,	4.00	PETOSKEY,	40.50	YELLOWSTONE,	4.80
DENVER,	159.00	LOGANSPORT,	236.16	PUEBLO,	270.25	Miscellaneous,	16.00
DES MOINES,	279.20	MANKATO,	36.10	RUSHVILLE,	140.00	Michigan Synod. Soc.,	10.00
DETROIT,	346.41	MATTOON,	137.65	SAGINAW,	314.03		
DUBUQUE,	50.20	MILWAUKEE,	130.32	Total for month,		\$9,723.96	
DULUTH,	14.00	MINNEAPOLIS,	158.90	Total from March 15th,		49,193.49	
FARGO,	25.00	MINNEWAUKON,	33.00	Mrs. THOS. E. D. BRADLEY, <i>Treas.</i> ,			
FLINT,	58.00	MONROE,	115.12	Room 42, 509 South Wabash Ave., Chicago.			
FORT WAYNE,	49.30	MOUSE RIVER,	21.64				

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	\$172.00	JERSEY CITY,	\$146.00	OTSEGO,	\$103.00	TROY,	\$133.00
BINGHAMTON,	112.00	LOGAN,	63.00	PRINCETON,	40.00	WESTCHESTER,	135.00
BROOKLYN,	70.00	LONG ISLAND,	60.05	ST. LAWRENCE,	123.00	Interest,	350.00
BUFFALO,	610.00	LOUISVILLE,	122.00	STUBEN,	147.00	Miscellaneous,	438.00
CAYUGA,	128.00	LYONS,	51.00	SYRACUSE,	89.00		
CHAMPLAIN,	65.00	NASSAU,	138.00	Receipts from Sept. 15th to Oct. 15th,		\$5,897.06	
EBENEZER,	248.00	NEWARK,	619.50	Total since March 15th,		43,567.01	
GENESSEE,	206.25	NEW YORK,	1,181.00	(Miss) HENRIETTA W. HUBBARD, <i>Treas.</i> ,			
HUDSON,	145.00	NORTH RIVER,	202.26	Room 818, 156 Fifth Ave., New York.			

Woman's Presbyterian Board of Foreign Missions of the Southwest

ARKANSAS,	\$37.82	MCALISTER,	\$17.00	Miscellaneous,	\$60.59		
AUSTIN,	18.45	PECOS VALLEY,	7.00	Total for October,		\$237.68	
FT. SMITH,	5.00	RIO GRANDE,	15.00	Total to date,		11,129.40	
JEFFERSON,	5.69	SANTE FE,	15.25	Mrs. WM. BURG, <i>Treas.</i> ,			
JONESBORO,	8.13	SEDALIA,	20.00	708 Odd Fellows Bldg., St. Louis, Mo.			
LITTLE ROCK,	26.75	SOLOMON,	1.00				



